1: Rosen E-5 (1901-1902) 1924 SK6 Choroti SK6

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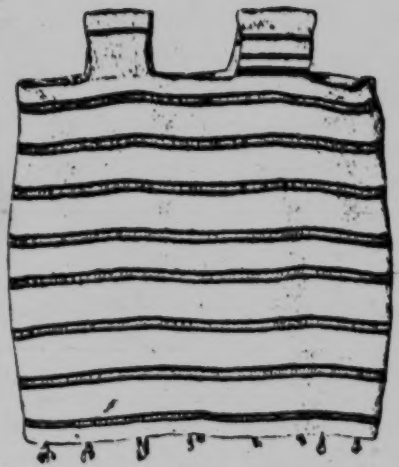

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[284]

Fig. 36. Mail shirt, knitted of caraguatá string. Worn principally as a protection against arrows. Choroti. Gran Chaco, Bolivia. 1/4. Rikssm. 03. 3. 382.

It is worthy of note that the Choroti also manufacture another protective garment out of caraguatá, namely a sort of stockings. This footgear is put on for wading (in fishing), as a protection against the teeth of the terribly sharp-biting palometa fish.[1]

To protect the legs from spiny plants, I have seen Choroti using a kind of long deerskin leggings, laced on with leather straps. The legging here reproduced in fig. 38, which has a height of 71 cm, reached well above the knee of its wearer. Some of the Choroti make use of sandals,[2] but I have myself never seen them worn by these Indians.

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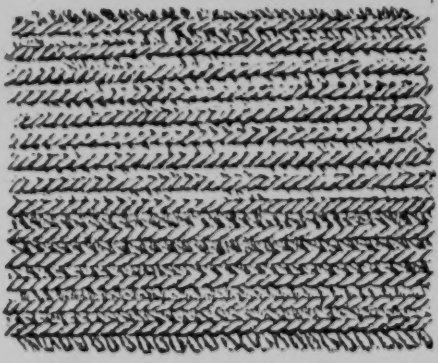

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Fig. 37. Enlarged detail of mail shirt, fig. 36. Natural size.

The men generally wear their hair of a medium length i. e., down to the shoulders, or the shoulder blades (figs. 16—18, 39 and 83) — but I have also seen Choroti with hair so long as almost to reach the waist. The hair is usually tied round with a woollen frontlet (fig. 39), or a frontlet of palm leaves (fig. 24), or birdskin (fig. 17), but it may also be worn loosely hanging down (fig. 53). Frequently the hair is tied into a brush-like bunch at the nape of the neck (fig. 39). Woollen frontlets are generally furnished with simple, tasteful, ornamentation (figs. 39

[1] Nordenskiöld (13), p. 110.
[2] Nordenskiold (11), pp. 113, 114.

1: Rosen E-5 (1901-1902) 1924 SK6 Choroti SK6

and 40). Miss Agnes Branting, who has kindly examined the textiles here reproduced, found the frontlet in fig. 40 especially interesting, as similar fillets are woven by the peasantry in very many provinces of Sweden, for instance Scania, Halland, Wermland and Helsingland. Miss Branting writes on this matter as follows: »Fillets of this kind are made without any other implement than just any sort of object to which the yarn can be attached, say a weighted pincushion held on the knee. The weaving is begun from the centre of the fillet by crossing one yarn over another; for each turn a yarn is added (from a number fastened with pins) on either side. When the edge yarn has been reached, this is turned inwards, and the plaiting then proceeds from the edges towards the centre. This gives a certain firmness and compactness to the edges, and makes the middle portion slightly thinner, as may be noticed if looked at against the light.»[1]

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Fig. 38. Legging, of deer-skin with yellowish-brown hair-covering remaining. Worn for protection against thorny plants. Choroti. Gran Chaco. Bolivia. 1/6. Riksm. 03. 3. 383.

Sometimes the frontlets are decorated with snail-shell spangles, sewn on, although such pieces of magnificence as the frontlet here shown in fig. 41 are very rare. From fig. 42 can be seen the way this frontlet is meant to be worn. These very decorative snail shell spangles are made from the shells of a large, white land snail (Borus oblongus, fig. 43), common in the Chaco. The Choroti do not themselves make these snail-shell spangles, but obtain them through barter from other tribes.

Narrow frontlets of woollen-yarn (see fig. 30: the 3rd and 4th men from the left) or birdskin (see figs. 17 and 30: the boy who is fifth from the left) are of very common occurrence; less frequently seen are frontlets made from palm leaves, some of which are provided with chin straps, so as not to slip easily off the head (fig. 44).

At dances and other festive occasions, the men are fond of wearing particularly handsome, broad frontlets or head ornaments of stiff or downy

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[1] Compare with this a method of hand-weaving described from the Choroti by Erland Nordenskiöld. Nordenskiöld (12), p. 111.

1: Rosen E-5 (1901-1902) 1924 SK6 Choroti SK6

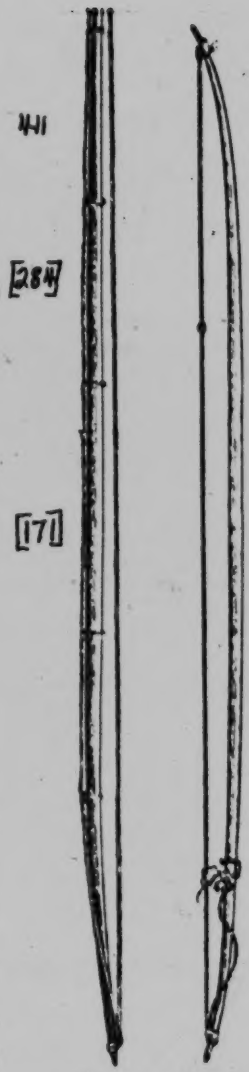


Fig. 90. Riksm. 03. 3. 245.

Fig. 91. Riksm. 03. 3. 256.

Bows. Choroti. Gran Chaco. Bolivia. 1/8. In shooting, the bows are held in the position shown in the figures, i. e., with the part of the stave downwards, on which the string is wound.

Among the Choroti, as among their neighbouring tribes with the exception of the Chiriguano, the bow staves are sometimes made with a bend at the ends towards the string, these bends having been produced *before* the stringing of the bow (see fig. 91). How the bends are effected among the Choroti I cannot say, but it is probable that they, like the Lengua, for this purpose use fire.[1] According to Grubb, the Lengua shape the staves also with axe or knife so the stave ends assume the bent shape required. This can, of course, only be done by making the ends strongly tapering, as then they are more easily bent. The direct carving or cutting out of a bow stave with bent ends from a piece of woods is certainly possible, but to my thinking the stave would break at the very first attempt at stringing the bow, because in such a case the grain of the wood would not be following the bend of the stave.

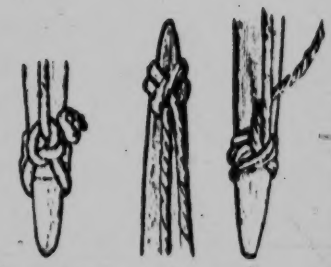
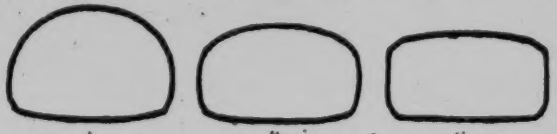


Fig. 93. Lower string hold, and string noose, of the bow, fig. 90.

a. b.

Fig. 95. Upper and lower string-holds and string nooses of the bow, fig. 91.

By giving the ends of a bow stave an inward bend in the way done in certain Chaco bows, the greater part of the stave — even when stringed — is free from any strain, except when the string is being



A. B. C.

03. 3. 250. 03. 3. 256. 03. 3. 257.

Fig. 94. Transverse sections at middle of the Choroti bow staves. Gran Chaco. Bolivia. 1/1. Riksm.

[1] Grubb (1), pp. 76 and 77.

411 with the grain of the wood, and these point to the possibility that the casing may be concealing some defect in the stave. There is, however, nothing which prevents the casing on this bow from being, at the same time, an instrument of magic and a practical means of reinforcement.

411 The bow string, which consists of two, three, or more strips of skin
● 284 (usually deerskin),[1] is often twice the length of the bow (see figs. 90, 95
[283] and 96). One end of the string is fixed with a hard knot to one of the bow ends fig. 93 a). This end of the bow is pressed on the ground, and then the stave is given a slight bend — with the help of the knee — and the string is wound on to the upper bow end, in the way seen in figs. 92 and 93 b. The spare end of the string is then tied along the outer side of the bow, as seen in fig. 90. This figure shows a comparatively well-made Choroti bow, without pared-down string-holds, or windings for holding the string in position, and with the string put on in the proper way. On the other hand, fig. 91 shows a bow with string-hold windings and a string badly put on. In shooting, the Choroti generally hold the bow so that the end wound with the loose end of the string points downwards (figs. 90, 91 and 96).

411 Even when the bow is »at rest» (that is to say, when the string is not much tightened), the middle part of the string, owing to the said curving of the stave ends, will be at a certain distance from the stave, which makes it possible to use the bow without first tightening the string. But if there is time for shortening the string, this is almost always done. The Choroti shorten and lengthen the bow string, in the same way as is done by the Chiriguano on their bows (see p. 208).

For the protection of the wrist from the blow of the string, the Choroti sometimes use broad wrist guards of leather.[2]

The arrows used by the Choroti are, as a rule, tipped with some hard,
[177] heavy wood (figs. 97—103), but iron arrow-heads (figs. 104—106) are more and more coming into use. Occasionally, the fore end of a wooden arrow-head may be fixed into the marrow cavity of a sharpened piece of bone. Such bone-tipped arrows are, however, very rarely met with among the Choroti; for my own part, I failed to acquire more than a single.

[1] The Choroti also use bow strings made of caraguatá fibre; Nordenskiöld (11), p. 36. I never myself, however, saw any bow strings of that kind.

[2] Nordenskiöld (11), p. 43.

[text continues on p. 94]

1: Rosen E-5 (1901-1902) 1924 SK6 Choroti SK6

is applied about the socket, there is sometimes, covering it wholly or in part, a casing of snake or lizard skin (fig. 106). In order that the heavy arrow-head (together with its socket) may not happen to slip out of the shaft when the arrow is being carried in the belt, the foremost end of the string used in winding on the socket is often passed back along the socket (in the way shown in fig. 105)) and tied on to the winding on the fore end of the shaft.

Poison is never put on the arrow-heads, but these are often provided with barbs (figs. 99—102). For bird shooting the Choroti use arrows with a club-shaped head (fig. 103), in appearance similar to those I have described from the Chiriguano. Among the Choroti, however, there are seldom seen club-like arrow-heads that have, in the centre of their striking face, a projection such as the Chiriguano arrows have (see fig. 212 and p. 209). As regards the Choroti arrows I have here reproduced, their lengths, and other particulars about them, will be seen from the appended table.

Fig. 107. Feathering of the arrow, fig. 99. 1/1.

I think I ought to mention that in ancient Indian graves in the mountain region there have been found arrows of exactly the same types as those nowadays used by the Choroti and other peoples of the Chaco.[1] These types are, however, not those that are characteristic of the mountain region, the arrows of the mountain tribes now inhabiting the area of the ancient Peruvian realm having quite a different appearance.[2]

As regards arrow heads, I wish to point out that even the most singular forms may be common to peoples that are each others' antipodes. In cases where human beings have reached much the same stage of cultural development, when they have similar needs, and access to the same sort of materials for weapons and other implements, then similar forms of implements are apt to be produced, independent of time and locality. As an example of this I may adduce that among the Esquimaux of western Greenland are to be found arrows with bone heads of exactly the same

[1] See for example Boman (4), pp. 729—730; Joyce (1), plate XXVI, fig. 4; Lehmann-Nitsche (6), p. 37.
[2] See for example von Rosen (10), figs. 140—143.

2: Nordenskiöld E-5 (1908-1909) 1919
SK6 Choroti SK6
Ashluslay SK5

A
C
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C
[284]

These round beads are cleverly threaded (Fig. 33).

The Ashluslay and the Choroti also wear necklaces of square snail shell beads (Fig. 34) with two holes in each.

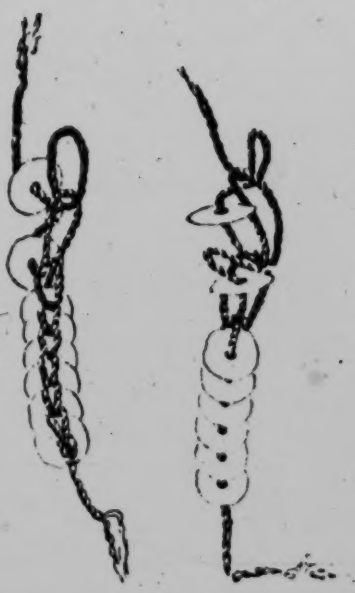

Fig. 33. Part of a necklace of snail shell beads. Choroti G. M. (D. 90) 2/3.

The snail shell bead necklaces are the kind most characteristic of the Indians here dealt with, but the Ashluslay and Choroti have quite a number of other necklaces, of seed grain, teeth, pieces of straw and leaves, glass beads, etc. Most Indians, save the Fuegians, probably also wear perforated teeth as ornaments. I have some in my collections from the Choroti, Ashluslay, Atsahuaca, Chacobo, Cháma. Guarayú (Pauserna), Huanyam, Huari, Mataco, Tambopata-Guarayo, Yamiaca and Yuracáre. Perforated teeth are here included among the cultural elements about whose origin I know nothing certain. The same is true of trinkets of seeds, pieces of straw, etc. At present the geographical distribution of these objects cannot be determined in a satisfactory manner. This is the more impossible without going through the unpublished collections of all the large museums.

Fig. 34. Piece of a necklace of snail shell beads. Choroti G. M. (D. 70) 1/1.

The Choroti and the Ashluslay Indians often wear a broad woven band tied round the head and ornamented, occasionally with fea-

C
[284]